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toward adjusting Christian faith and modern thought. One, however, can sympathize with his resolution to reconstruct the doctrine of providence.

A thoroughly popular type of apologetics has been put out by P. Carnegie Simpson<sup>1</sup> in *The Facts of Life*, which forms a kind of sequel to his widely read book, *The Fact of Christ*. On the side of philosophy this book gives evidence of the influence of James, Eucken, and Bergson. In respect to theological position the author aims to present "the creed of experience," and at the same time he wishes to go beyond Harnack's conception of Christ by carrying that conception a certain way into the speculative realm. Just what result the author would arrive at is not clear, but apparently he would retain in some manner Paul's thought of the cosmic Christ.

The problems of mechanism in the universe, of pain, of sin, of the future life, and the movements of the working classes and of feminism, all come up for brief discussion. Perhaps the most interesting chapter is "The Claim of Humanism," in which the author deals with the "feeling that there is a larger life to be lived than the Christian." The book is well adapted to help the average serious reader who realizes the need, created by modern movements of thought, for thinking through afresh the great questions of life and of society.

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#### THE FUNCTION OF THE HOLY SPIRIT

The great extent to which critical and historical studies have been carried in the discussion of questions of religion has reacted in a call for renewed emphasis on the supreme worth of the inner life of religion as a matter of personal experience. The interest in mysticism and modernism as expressions of the desire to secure an abiding foundation for faith is an evidence that the more "spiritual" side of our human life is coming to its own in the work of the thinker. The appearance of numerous works on the doctrine of the Holy Spirit is to be expected.

*The Holy Spirit of God*, by Professor Thomas,<sup>2</sup> is written from the point of view of a low churchman of the Episcopal church, the work

<sup>1</sup> *The Facts of Life in Relation to Faith*. By P. Carnegie Simpson. New York: Doran, 1913. 294 pages. \$1.25 net.

<sup>2</sup> *The Holy Spirit of God*. By W. H. Griffith Thomas. London: Longmans, Green & Co., 1913. xiv+303 pages. \$1.75.

being substantially an exposition of the article of faith on the subject, though he views the creeds as "only landmarks, not goals, and not complete rules of faith." Critical studies are appreciated, but the author shows but little first-hand acquaintance with them. The tone of the book is devout and it frequently expresses a yearning for a deepening of spiritual life among Christians, but it is at the same time deeply tinged with a pessimistic view of present-day Christianity. He says, "There does not seem much doubt of the fact that the Church of God is not making proper progress. This is the conviction of thoughtful men in almost every part of the Christian world. The unconverted are not being won, the young people are not being kept, and even the children are not being gathered in. The churches of all denominations are bewailing loss in the decrease of membership and the decline of conversions. . . . It is unutterably sad to see how little influence Churches have on the neighborhoods in which they are situated" (pp. 267 f.). If it is this situation the author seeks to meet he ought to write a very stimulating book to justify publication. His aim in writing is doubtless to point out the remedy to the unhappy condition in which he finds Christendom. He finds it in a renewed emphasis on the inherited doctrine of the Holy Spirit and a recognition of his essential place in the work of salvation. "The emphasis on the Holy Spirit and on his direct relationship to the soul in Christ is the supreme need rather than any form of ecclesiastical mediation, which almost inevitably tends to set God aside. . . . The supreme need today is that of the evangelist and the prophet. . . . We must make the Holy Spirit dominant in our life" (pp. 269 ff.). Can the book be counted a factor to this end?

The range the work attempts to cover is wide. It is divisible into three portions: history, theological exposition, and application to present conditions. In the first of these there is a very brief study of "The Holy Spirit in the Old Testament" (pp. 9-17), a still briefer treatment of "The Holy Spirit in the Apocrypha" (pp. 18-22), a more extended study of the New Testament works in the order: Paul's Epistles, Acts, the Synoptic Gospels, the Fourth Gospel, other books (pp. 23-74). The discussion is disappointingly brief, and, it must be added, superficial. Then follow chapters on the Ante-Nicene period, and the period from Nicaea to Chalcedon. These periods the author surveys with considerable pleasure, saying, "In spite of much that saddens us as we read the story of personal and synodical antipathies, we must not lose sight of the fact that all through there was a deep underlying spiritual experience of the realities of Divine redemption in the Person of Christ

mediated by the Holy Spirit" (p. 90). When one recalls the character of those early theological controversies, the influence of political interests in them, and the cruel measures by which the decisions were carried out it is difficult to understand this commendation. "Chalcedon to the Reformation" and "The Reformation" are given six pages each, "The Seventeenth and Eighteenth Centuries," five pages, and "The Nineteenth Century," six. It need scarcely be said that the historical sketch gives but little idea of the inner character of the religious life in Christendom in those periods. It resembles a succession of notes such as would be used in the lectures of the classroom. The historical study also suffers from the want of an insight into the meaning of history. Events are viewed as the outcome of formal dispensations, of which he thinks there are three, representing the divine program (see, e.g., pp. 48 and 70). The author does not seem to be able to put himself within a spiritual movement and interpret by living through it, as it were, but looks upon events as external happenings to be placed in a sort of prearranged order.

In the "theological formulation" of the doctrine, after a brief chapter on "The Idea of Theology," the subject is discussed under the following heads: "The Spirit of God," "The Spirit of Christ," "The Spirit of Truth," "The Holy Spirit and the Individual," "The Holy Spirit and the Church," "The Holy Spirit and the World." The chapter on "The Spirit of Truth" reflects the author's concern to preserve the view that the truth which the Spirit gives is doctrine and that the contents of the doctrinal truth given are just the truths of the New Testament. Inspiration comes in for discussion and is described as "a special influence, differing not only in degree but in kind from the ordinary spiritual influence of the Holy Spirit." The statement is made, "We argue that the very dates of the New Testament books are evidences of a special activity of the Holy Spirit, and of a limitation of this activity to these dates." The scholastic distinction between inspiration and illumination is retained and the sweeping statement is made, "Since the New Testament times the Holy Spirit has illuminated truth, but has not revealed anything new."

It is pleasing, on the other hand, to find that the church is carefully distinguished from the ecclesiastical organization, and the main stress is laid on spiritual grace. But again we are disappointed to find Thomas carefully distinguishing the work of the Spirit from the strivings of the heathen conscience and all moral work going on in the human race, though he says it comes from God, and the confusing statement is made,

"It is better to connect it with the general work of the Logos than with the specific work of the Holy Spirit."

It ought to be said, however, to the credit of the author that he never loses sight of the reality of a heart-experience which the believing soul views confidently as the gracious gift of God the Spirit, and that the worth of the Christian life as distinct from the non-Christian is that in this he is a participant in the Divine Life that was revealed in Jesus Christ.

*The Supreme Need* by Professor Denio<sup>1</sup> is of a different character as respects its scope and, partly, its aim. It is non-theological, but attempts to bring home to the heart of the average Christian the need of mastering the "conditions of power on the spiritual side of our lives as well as on the physical side." There is an attempt to draw a knowledge of the law of the Spirit's working from the New Testament. While we may doubt that any definite directions that can be given on this subject will avail much, there is no doubt that many people who have no special interest in the doctrinal discussions that gather about the question of the Spirit of God will gain much encouragement and strength from such a wholesome book as this.

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#### POPULAR INTERPRETATIONS OF NEW TESTAMENT LITERATURE

The old-fashioned type of biblical commentary is fast losing its hold on the interest of the religious teacher. At the same time there is a demand for books which shall combine the results of sound scholarship with a talent for practical interpretation, suitable for the use of busy pastors and for lay teachers of religion who lack technical and specialized training. Unfortunately the popular writer is likely to sin against the facts of history, and the technical specialist is likely to fail of reaching the understanding and the interest of the average mind.

Dr. Strong's lectures on the books of the New Testament<sup>2</sup> are an attempt by a vigorous teacher of the older school to interest the layman

<sup>1</sup> *The Supreme Need*. By Francis B. Denio. New York: Revell, 1913. 238 pages. \$1.00.

<sup>2</sup> *Popular Lectures on the Books of the New Testament*. By Augustus H. Strong. Philadelphia: Griffith & Rowland Press, 1914. xxiii+398 pages. \$1.00.